/381 cont./

[521] [621] At sunset taxata, tuanta, and warta, the three clans, fused together for the last time in a gigantic ring, led by all the musicians together. They kept revolving for a long time and dispersed at night in order to finish the last remnants of alcohol.

This festival is the last which they celebrate before Easter and the visit of their curé in June.

342 ● [476] Rites and practices observed during the building of a hut.

House-building with the Čipaya as with the Aymara is a collective undertaking. The future owner is helped in his work by the people of his family and by all his friends. At the moment [687] when the roof is covered with "linoleum," i.e., with the strange fabric made of straw and thin layers of clay which makes it impermeable, the master of the house has all who have helped him [703] [706] enter. The latter sit down /382/ in a circle and receive alcohol from their host and coca from his wife. They rest a few moments, drinking and chewing, and offering up libations accompanied by short prayers in which they ask the demons and the Earth-mother * [708] to watch over the new hut and its inhabitants. Before resuming work, they attach to the wall facing the entrance the sacred sticks (kamana-para) to which an offering of alcohol has been made.

[782] When the roofing is finished a sheep is slaughtered, and the master of the house sprinkles the wall near the door and the curves of the arches which support the ceiling with its blood. Afterward he organizes a large feast to prove his gratitude to the voluntary workers.

342 * [708] [706] Protecting demons of the huts.

Each hut is under the protection of a mal'ku, i.e., of a demon or a spirit often mentioned in prayers by the name of patio mal'ku, either "spirit of the court" or, more exactly, of the space between the two small walls which enclose the group of huts belonging to each family. The guardian of the house may also be a wildcat (titi-mal'ku) or a bird of prey, a kite, or a stuffed falcon (mamani). Some huts among the Aymara of Carangas Province have a plant, generally a cactus, as a mal'ku.

5:La Barre E-5 (1937-1938) 1946
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Uru, who, at best, are an inhospitable, apathetic, and hate-filled group which has been condemned and harassed throughout its history.

The culture of the *Uru* is now largely like that of the *Aymara*, with whom they have recently extensively intermarried, but it preserves several interesting archaic features of altiplano culture.

CULTURE

SUBSISTENCE ACTIVITIES

Fishing.—The *Uru* depend primarily on fishing (pl. 115, *top*), secondarily on hunting, in the waters and totora reed swamps of Lake Titicaca and the Río Desaguadero. The dry land they own is so restricted that they have little agriculture, although they have some livestock

Fishing by moonlight is much favored. They frequently use a V-shaped weir made of reed bundles thrust into the mud of the swamp bottom, with a removable net at the opening of the V; the fish are driven into the converging fences by agitating the water with a bundle of reeds tied to a pole. The *Uru* also use three- and eight-pointed spears, but lack the bow and arrow. They have several kinds of nets. Large dip nets attached to a frame are handled by one fisherman; the netting is placed over a conical frame, the partially closed base of which is 10 ft. (3 m.) in diameter Another framed net is rectangular, a scoop net with a pole handle. Bottom and dragnets also exist; these are weighted with perforated stones at the bottom, and require a number of persons to drag them behind several balsas. Small fish, salted and toasted, are carried and eaten dry on journeys. Larger varieties are salted, scaled, boned, and stretched out between stones in a slow, smoky fire; thus smoke-dried, they are preserved for periods of scarcity.

Hunting.—Hunting is next in importance to fishing. The river marshes abound in water hens, ducks, geese, loons, herons, various diving birds, and gulls, of which only the loon is not eaten, because of its rank oily flesh. A kind of red duck (pana-solina) is most frequently hunted. Hunting methods are varied. The *Uru* are skillful with slings, which are woven and braided of varicolored llama and sheep wool. They also use bolas, which have two large wooden floats for balls and a small, grooved, ovoid stone for a handgrip. One use of disguises has been reported. Early in the morning a man conceals himself in a bunch of reeds, slowly approaches the birds which are still stupefied by the cold of the night, then, grabbing them by the feet, quickly kills them by biting the head or twisting the neck. In communal hunts, nets, sometimes hundreds of meters long, are set in slightly curved lines on reed supports. Hunters in balsas make a noisy drive and frighten the birds into the almost invisible nets and dispatch them with clubs. The *Uru* also eat the eggs of aquatic birds, and sun-dry strips of their flesh to make a kind of charqui.